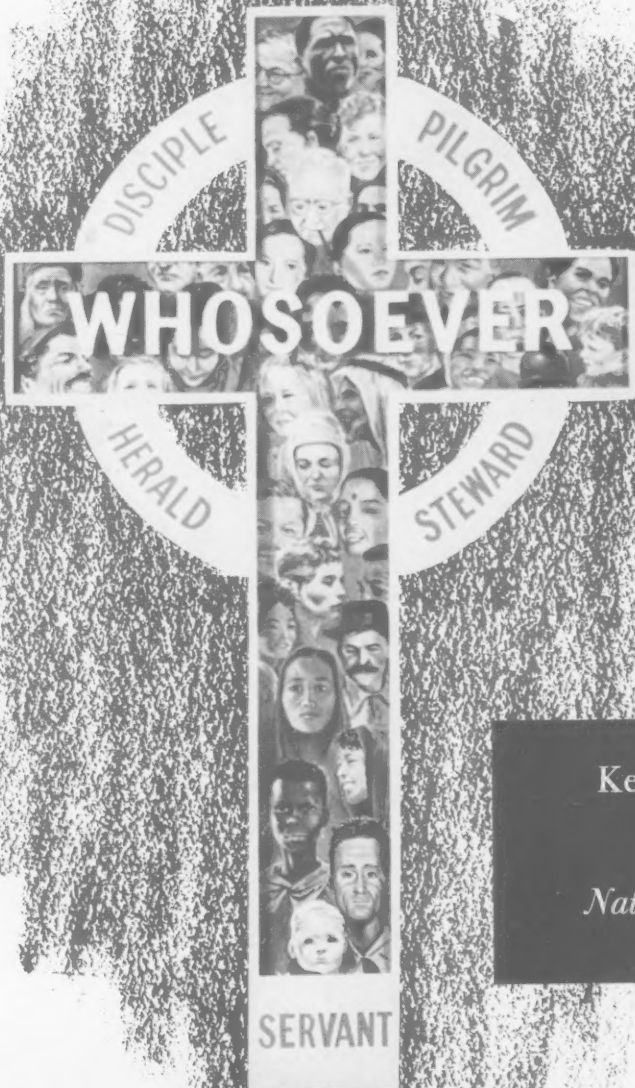


JUNE-JULY 1961



Concern

Official Magazine, United Presbyterian Women



Keepsake Issue

National Meeting

STACK 3

Concern



June-July 1961 • Volume 3 Number 6-7

Official magazine, United Presbyterian Women.
Successor to *Outreach* and *Missionary Horizons*.

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MARY B. REINMUTH *Editor*

JOYCE H. CLARKE *Assistant Editor*

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"Now unto him who by his power within us is able to do far more than we ever dare to ask or imagine—to him be glory in the Church. . . . Accept life with humility and patience, making allowances for one another because you love one another. . . ."

(Ephesians 3:20 to 4:2. Translated by J.B. Phillips
The Macmillan Company 1955)

MANY WORDS have little meaning unless they have been prefaced by actual experience. What would "sweet" mean if you had never tasted, or "warm" if you had no thermal sense? "Love" is such a word—incomprehensible without relationships with other people. Jesus Christ, taking on the form of a servant, made the love of God understandable to us. He was God's Word made flesh, expressed as gently as a Babe in a manger and as fiercely as a Man on a cross. United Presbyterian women, along with all other Christians, are called to be servants to mankind, making possible their experience of God's love. This may mean more than we think or imagine—in suffering, in disdain, in depriving ourselves and our families of this world's security. At our National Meeting we are asked to fix attention on two targets of responsibility: delinquency among youth, and the destiny of new nations in Africa. Neither of these can be accomplished in the next three years as "neat little projects." They will require: long vigilance in prayer, deep hurts from being concerned about people beyond our usual line of devotion, creative planning with fellow citizens who will test our patience through misunderstanding our motives and misinterpreting our actions, faithfulness to continue without heroics or seemingly visible results. There will be results—more than we can ask or imagine: a new sense of "one calling," a new awareness of the dignity of man and the hope we share in Christ; and, surprisingly enough, an increase in the number of persons who will join the company of believers in Christ, because they have experienced, with us, that God so loved the world!

Margaret Shannon

Miss Shannon is Contact-Secretary, United Presbyterian Women, and Associate General Secretary, Ecumenical Relations for the Commission on Ecumenical Mission and Relations.

More than we dared to imagine

With joyful excitement we stand at the threshold of our first National Meeting trusting that our activities of that week together will lead us to a deeper love for all of His children, and will help us to be His more obedient servants.

For us, the first Executive Committee of United Presbyterian Women, it was a momentous occasion when we gathered for the first time around the conference table. In our hands were a brand new constitution, a *Charter for Christian Action*, just off the press, and, to be sure, our Bibles. Uppermost in our minds was the reality that where we had been two Churches, two traditions, now we were one. We longed to have this transition move smoothly because we believed that the fruitfulness of our labors would be determined to a great extent by the spirit in which they were performed.

The first words spoken were directed to Him in whose name we gathered because we felt inadequate in ourselves for the tremendous tasks before us. Those petitions revealed the desires of our hearts, that He should lead the way in regard to the many facets of our new organization; its structure, its policies, its program, and especially its spirit.

Now three years later we say with Paul, "To him who by his power within us is able to do far more than we dare to ask or imagine, to him be glory in the Church through Jesus Christ for ever and ever." (Ephesians 3:20, 21, Phillips translation.) We would not have dared to imagine that merger could have been accomplished on so many levels and in such a variety of circumstances without even one serious discordant note to require our attention.

Nor would we have dared to hope for such a creative and effective implementation of our *Charter for Christian Action* by the women of local churches. The Charter Fund entrusted to

by
*Cathryn
Hoeldtke*

*Mrs. Ernest Hoeldtke
is President, United
Presbyterian Women.*



us has amazed us by its outreach—into Cuba, Alaska, Africa, and the inner city of San Francisco. We are grateful, too, for all that was gained by the Egyptian-American Friendship Span. How our hearts went out to those who were our partners in it—Mary Massoud, Samia Habashy, Mrs. Mathilda Greiss and her daughter Susie.

We had mighty aspirations for our new magazine, *CONCERN*, but we would not have dared to imagine that after only two years it could have received so excellent a rating in a recent evaluation by the School of Journalism of a leading University. For these blessings and many others we are grateful.

We trust that through increased giving we may challenge the program agencies to wider services, more than they ever dared to ask or imagine. Our dreams for the future are that we may grow in our understanding of His plan for us, and that our witness in the world may be extended and deepened.

*You are cordially invited
to participate in
THE NATIONAL MEETING
OF UNITED
PRESBYTERIAN WOMEN
to be held at
Purdue University,
Lafayette, Indiana,
June 26 to July 1, 1961*

You need not be one of the 5000 delegates to accept this invitation! What we seek is your spiritual presence and your personal participation in this event, wherever you may be—in your home or at work in the community or the church. For the primary purpose of this National

Meeting is to have each United Presbyterian Woman dedicate herself anew to discovering God's activity in the contemporary world and to communicate His love to the people of His World.

What is your part in this great meeting?

... A discipline of **Preparation**, through prayer and study, has already been suggested in the March issue of *CONCERN*, and individual copies have been sent to delegates. Books, devotional helps, and projects have been listed for your attention and action.

... **Participation** is urged during the week of the National Meeting through the use of the special pages in *Today*; discussion with others of the purpose and function of the meeting; prayers for the delegates at Purdue; and a study of this issue of *CONCERN* to familiarize yourself with the speakers and the concerns to be presented.

... **Perseverance** and **Penetration** in carrying through after the National Meeting are perhaps the most important steps of all. *Let us run with perseverance the race that is set before us* in the two Targets, "Youth in a Troubled World" and "New Nations of Africa," on which 650,000 United Presbyterian Women can make a mighty impact in the service of their Lord.

"These seeds having been planted, shall they prosper? Or shall they wither in the furrows where they grew?" When the Word is made flesh in our hearts, then God's words will bear fruit in our lives.

"THERE IN SPIRIT" *by Julia Piper, Program Chairman*

Empathy is a wonderful word! If it means "the imaginative projection of one's own consciousness into another being," then you in the home fellowship may be one with the five thousand delegates in their National Meeting experience. Be "there in spirit."

Five key words have been chosen to describe the people of God: disciple, servant, herald, pilgrim, steward. These are old-fashioned words, their meanings lost or distorted in our sophisticated contemporary culture. We as Christians must reclaim and redeem them.

Follow in meditation and prayer each day of the National Meeting:

Tuesday, June 27 DISCIPLE

*Read the hymn, "Christ of the Upward Way."
Read and think on Luke 14:27.*

Disciple and discipline come from the same root word. The true disciple must accept the discipline of the cross.

Are you able to distinguish between mere frustration and truly bearing a cross?

Can a twentieth century Christian disciple allow race barriers to stand unchallenged?

Prayer: O Lord, let there be no secret purposes in my heart, supposedly hidden from Thee. O Lord, let there be no barriers in my heart erected against Thy love and those whom Thou dost

love in this Thy world.

O Lord, let me be faithful in small, unsung tasks that try my patience, for which there is no visible reward.

O Lord, let my discipleship, my cross-bearing, be a joyful acknowledgment of Thy undying love. Through the grace of Christ, my Savior. Amen.

Wednesday, June 28 *SERVANT*

Read the hymn, "Go. Labor On; Spend and Be Spent."

Read Isaiah 53. Consider that in God's covenant with the Israelites, that nation became the *servant people* of God, called not for special privilege, but for special duty.

Read Acts, Chapter 1. Consider that in His new covenant, the Church is called to be His *servant people*.

Does the fact that God sent His Son into the world in the form of a servant reveal his ultimate purpose for the world? Does the role of servant come easily to American Christians?

Prayer: O Christ, our servant Lord, because Thou hast dwelt in the midst of humanity, our lives have meaning and significance. Our talents, no matter how limited—our vocations, no matter how high or how humble—our selves, no matter how unworthy—all can be used in Thy service, as an expression of Thy love for the world. Use us—for His dear sake. Amen.

Thursday, June 29 *HERALD*

Read the hymns, "Heralds of Christ," "O Brother Man."
Read and think on Acts 4:18-20.

As heralds, destined to communicate God's love for the world in our time, let us reach out to the unwanted, the unlovely, the delinquents of society. Christ himself set the example of helping and saving the derelicts, the outcasts, the lepers, the prostitutes, the tax-gatherers. Can we do less?

Prayer: O Christ, who came not to be ministered unto but to minister, guide those who feed the hungry . . . who care for the sick . . . who labor with youth gone astray . . . who aid the widowed and fatherless . . . who instruct the ignorant . . . who rehabilitate those in prisons . . . who man difficult and lonely outposts of Thy Kingdom. To Thy name be glory. Amen.

Friday, June 30 *PILGRIM*

Read the hymn, "He Who Would Valiant Be."
Read and think on Hebrews 12:1-4.

In Bunyan's *Pilgrim's Progress*, Christian and Hopeful came upon a swift river that they had

to cross. They feared its depth, but the angel said to them, "You shall find it deeper or shallower, as ye believe in the King." As they entered the water, Christian began to go under, and cried out to his good friend Hopeful, "I sink! Save me!" Then the other replied, "Be of good cheer, my brother, I feel the bottom and it is good."

Are we helping newly-emerging nations to be pilgrims, seeking Christ? Is our faith sufficient for the turmoil, tension and conflict of the cold war? Who or what is able to shake the foundations of your faith?

Prayer: I, a pilgrim of eternity, stand before Thee, O eternal One. Let me not seek to deaden or destroy the desire for Thee that disturbs my heart. Let me rather yield myself to its constraint and go where it leads me. Make me wise to see all things today under the form of eternity, and make me brave to face all the changes in my life which such a vision may entail: through the grace of Christ my Saviour. Amen.

(John Baillie, *A Diary of Private Prayer*, Scribner's, 1949.)

Saturday, July 1 *STEWARD*

Read the hymn, "Take My Life, and Let it be Consecrated."
Read and think on Luke 12:41-49.

Have I accepted such opportunities of service as God in His wisdom has set before my feet? We stand under incalculable responsibility. "We must be faithful in little things because there are no little things; we must be faithful in God's absence because God is never absent." (*Interpreter's Bible*.)

PRAYER:

I bind my heart this tide
To the Galilean's side,
To the wounds of Calvary,
To the Christ who died for me.

I bind my soul this day
To the brother far away,
And the brother near at hand,
In this town, and in this land.

I bind my heart in thrall
To the God, the Lord of all,
To the God, the poor man's Friend,
And the Christ whom he did send.

. . . God, knit Thou sure the cord
Of my thralldom to my Lord!

L.M. Watt

Capital Comments

by *Helen Lineweaver*

Director of the Washington office, Department of Church and Society, Board of Christian Education.

WASHINGTON IS SIMMERING DOWN somewhat from the furor over the Cuban fiasco, at this writing in mid-May. The time-tested tradition that "politics stop at the water's edge" has held true in this instance, at least up to now, and the Republican Party has held its fire officially, closing ranks around the President on this crisis and its aftermath. Astute "footwork" by Mr. Kennedy in shoring up any possible troublesome opposition by personal calls on outstanding popular members of the opposing party contributed to an atmosphere of at least token support for any required Executive action. The Laotian crisis, resulting almost certainly in the eventual take-over of that little country by the Communists, has grave implications for the Administration and the whole free world, as we go to press.

The turbulent international scene points up anew the pressing importance and great necessity for providing effective economic, social, and cultural aid to the underdeveloped areas of the world. President Kennedy, in a special message, has asked Congress to chart a whole new approach to foreign aid, built around a five-year plan and reorganization of the agencies now handling the aid program. For the next fiscal year, however, the message requested the same \$4 billion obligational authority asked by Mr. Eisenhower, but would shift \$200 million from the military to the economic side.

At this writing, the actual foreign aid bill has not yet come to the Hill, but it is expected to call for approximately \$7.3 billion in five-year loan authority and the establishment of a new agency whose administrator would report directly to the Secretary of State and the President. This agency would combine the present functions of the International Cooperation Administration, the Development Loan Fund, the Food-for-Peace Program and the local-currency lending activities of the Export-Import Bank. The

projected Peace Corps, at present set up under Executive Order, was originally intended to be incorporated into this over-all agency, but has recently been given separate status by the President as an independent agency.

Both the Senate and the House have approved the \$600 million special aid program for Latin America, and a ministerial-level conference to blue-print long range economic and social development programs for this area is tentatively scheduled to open around July 15, probably in Montevideo, Uruguay.

Admittedly "benefited" by the Cuban crisis, the ease with which the Latin American program skimmed through the House has offered some encouragement for the always hazardous fate of the general development aid bill. However, considerable difficulty for this measure will undoubtedly be generated by budget pressures intensified by accelerated domestic and defense plans, and by certain glaring instances of appalling mismanagement in some of our previous aid programs.

Expressing "serious concern" over the growing menace of juvenile delinquency, President Kennedy has asked Congress to initiate a "total attack" on this problem. His proposals call for a five-year program to prevent and control juvenile crime. Estimated costs for the first year of the program, beginning July 1, were set at \$10 million. At the same time the President created a "President's Committee on Juvenile Delinquency and Crime" comprised of Secretary of Health, Education and Welfare Ribicoff, Attorney General Kennedy, and Secretary of Labor Goldberg.

As of mid-May, a heavy legislative workload, with several bitter battles over such measures as aid to education, housing, social security increases, omnibus farm bill and, possibly, medical aid to the aging, remains on the docket for this session.

Greetings and Felicitations

... From the Fraternal Delegates

*Board of Women's Work, Presbyterian Church in the U.S.
to the First National Meeting, United Presbyterian Women,
Purdue University, June 26—July 1, 1961*

We, the fraternal delegates, bring cordial greetings from the women of your sister denominations to you United Presbyterian Women gathered in your first National Meeting.

Undergirded by the prayers of women at home we join you in these days of worship, stimulating messages, ecumenical outlook, and fellowship. May these experiences be so mind-stretching, heart-searching, and soul-stirring that all of us will rededicate ourselves to God and to the task of making Him known to all men everywhere.

Mabel J. McKittrick



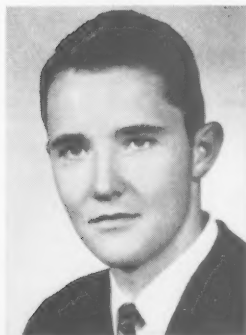
... From the President, United Presbyterian Men

It is my privilege to extend greetings on behalf of United Presbyterian Men and to wish you every success in your service to our Lord. It is our desire to cooperate with United Presbyterian Women in every area in which our combined efforts will strengthen the mission of our Church.

Yours in His Service,

Phil Hitchcock

*... From the Moderator, Consultative Conference
Planning Committee, United Presbyterian Youth*



The United Presbyterian Youth send greetings, and salute the women of our Church both as to their past endeavors as guardians of the missionary enterprise and constant workers in each local church. We look forward with confidence to the coming years when we know the women will continue to meet their ever-increasing responsibilities in the home, in the Church, and in the world with God's guidance and hard work.

Yours truly,

Jim Skyles



HISTORIC GAVEL

to Signal Opening of National Meeting

by Edith L. McBane

Miss McBane, who was editor of the WGMS magazine Missionary Horizons, is Secretary, Executive Committee, United Presbyterian Women.

WHEN CATHRYN HOELDTKE presides at the first National Meeting of United Presbyterian Women at Purdue, she will use a gavel with a 167-year history. The block on which she taps it bears the following inscription engraved with many flourishes on a silver plaque: "Made from the wood of the Old Theological Seminary founded in 1794 at Service, Pa. Presented to the WGMS by the Committee of *The Women's Missionary Magazine*, Xenia, Ohio, May 13th, 1902."

Service Seminary, established by the Associate Presbytery of Pennsylvania, was at least the second earliest Protestant seminary on this continent, if not the first in America. Certainly it was the oldest theological institution with unbroken history west of the Allegheny mountains. It opened only seven years after the adoption of the Constitution of the United States, eighteen years after the Declaration of Independence.

Sole professor of Service Seminary was Dr. John Anderson, a learned and spiritual man who had migrated from Scotland. Of him it was said that "such a body of divinity had never before crossed the Atlantic." After some years he became pastor of two remote congregations later known as Service and Frankfort, near the Ohio line in Beaver County, Pennsylvania. When in April of 1794 he was chosen to teach theology, he wished to continue his pastorate as well. It was therefore decided to locate the seminary near his church at Service Creek, in a wooded valley where roads and neighbors were few. The name was derived from the beautiful service tree which flourished in the region.

That summer a typical frontier building was erected—a two-story log cabin with rough-hewn floors and clapboard roof. It had a lecture and recitation room and housed a library of 800 books, most of them having been donated by Associate brethren in Scotland. The dormitory loft was reached by a stairway on the outside.

In the fall the first students were enrolled.

Registration was never over ten, the average being five or six. The course extended over four years with a single winter term. Textbooks were mostly in Latin, though a knowledge of Greek and Hebrew was also required. Thus for a quarter of a century Service Seminary trained the ministers needed by the Associate Church.

Following the retirement of Dr. Anderson in 1819, the Seminary moved to Canonsburg, Pennsylvania, and in 1855 to Xenia, Ohio, again to suit a professor. With the union of the Associate Presbyterian and the Associate Reformed Presbyterian Churches in 1858, Xenia Seminary became one of the theological schools of the new United Presbyterian Church of North America. After a brief interlude in St. Louis, Missouri, in 1930 it merged with Pittsburgh Seminary which had been founded in 1825 by the Associate Reformed Synod of the West.

The combined institution, called Pittsburgh-Xenia, became the only seminary of the United Presbyterian Church of North America (except for two overseas). When later its facilities on Pittsburgh's North Side proved woefully inadequate for a rapidly increasing enrollment, in 1954 it was relocated in new and modern buildings on a ten-acre tract in the East Liberty district.

In 1958 the United Presbyterian Church of North America celebrated the centennial of the union which produced it by consummating a union with the Presbyterian Church in the United States of America to form the United Presbyterian Church in the United States of America. As a result, Western Theological Seminary, of Presbyterian lineage, and Pittsburgh-Xenia Seminary were consolidated on the campus of the latter. Thus, the present Pittsburgh Theological Seminary, now embarked on a program of vast expansion, is a direct descendant of Service Seminary.



Dr. and Mrs. John Anderson. Dr. Anderson was professor of Service Theological Seminary, founded in 1794 at Service, Pennsylvania.

This log cabin frontier building housed the Theological Seminary at Service, Pennsylvania.



How did it happen that the Women's General Missionary Society of the United Presbyterian Church of North America received a gavel as a memento of old Service Seminary? On May 13 to 16, 1902, the WGMS held its annual Convention at Xenia, Ohio, where Xenia Seminary was then located. At that time Xenia was also the home of *The Women's Missionary Magazine*, published by the WGMS. This monthly periodical was then in the fifteenth year of its seventy-one-year career. It was still being issued by a committee of five women; not until two years later was the editorship entrusted to one woman. In 1933 the magazine moved to Pittsburgh, and twenty years later was renamed *Missionary Horizons*. Together with *Outreach*, published by former Presbyterian Women, it was one of the predecessors of *CONCERN*.

When the members of the Magazine Committee back in 1902 wanted to welcome the WGMS to their town, they could think of nothing more appropriate to offer than a relic of Service Seminary. After standing a hundred years, the original building had been dismantled and fragments had been transported to Xenia. Pittsburgh Seminary still displays a chair made from the wood. The Magazine Committee presented a gavel "made of the last log" to the president of the Convention.

The WGMS, composed of 25,000 members at the time it accepted the gavel, grew to include 60,000. The delegates at the Xenia Convention

heard a Thank Offering of \$30,000 reported; they would have gasped in astonishment had they known it would increase in later years more than tenfold. The Women's Board in 1902 did not even have permanent headquarters. But already the women were supporting twelve home missionaries and twenty-one industrial teachers in Freedmen's work; forty-four single women missionaries, twenty Bible women, two girls' boarding schools, and all the medical work of the denomination in Egypt and India. Then only nineteen years old, the WGMS through faith and prayer was to give consecrated Christian service for seventy-five years before it joined with the National Council of Presbyterian Women's Organizations to constitute United Presbyterian Women and carry forward their mission together. The cherished and much-used gavel was passed on to the National Executive Committee of UPW when it met on the campus of Knoxville College in May, 1959.

Seldom does a piece of wood symbolize three objects so dear to the hearts of women of the former United Presbyterian Church as Service Seminary, *Missionary Horizons*, and the WGMS! All of them are in the past, yet they are inseparably intertwined with the history that is now being made by United Presbyterian Women.



NATIONAL MEETING . . . PURDUE

The Committees of Arrangements and of Hospitality and Interpretation suggest some simple rules which, if followed, will make your week at the National Meeting happier and more profitable.

So you're going to National Meeting!

To make it a wonderful time,
We offer a word of advice; and for spice,
Let's try it in meter and rhyme:

PREPARATION

It isn't a style show. Be simple!

Drip-drys (two or three) keep you neat.

The smart gal won't choose

Spindle heels, but bring shoes

That are sturdy and comfy and kind to her feet.

It hasn't been planned with the weatherman.
Bring rain gear along, just in case.

For evening, a sweater

Or light wrap is better.

No hats will be worn—let your hair frame your face.

It isn't a weight-lifting trial.

Pare luggage right down to the bone.

At the dorm, Boy Scouts aid

(They don't want to be paid),

But most of the time you'll be toting your own.

It's not a display case for Tiffany.

Your diamonds are best left behind.

To dress up the day,

Costume jewelry is gay,

And if lost, not so likely to prey on your mind.

It isn't a contest to see who

Can get the most letters from home.

Leave some ground beef and cheese

And three pies in the freeze,

Tell the family: "Don't write! If it's urgent, just phone."

We're not using the Waldorf facilities.

Bring towels, and whatever you need

To keep pretty and bright

From day-break 'til night.

And zip through the days with no drag on your speed.



PARTICIPATION

You'll be among friends from the moment
You step from the train, plane, or bus.

Smiling faces will greet you,

And not only meet you

But head you toward campus without any fuss.

The dean of your dorm will be waiting—
To offer you help is her task.

Your corridor hostess

(And one with the mostest!)

Can answer more questions than one gal can ask!



DON'T FORGET YOUR BADGE!

At four, we converge on the Music Hall.

Try to snatch a few minutes of rest

Before starting your trek.

(And this point double-check)

Easy does it—a smooth, even pace will be best.



CARRY YOUR MEAL TICKET— OR GO HUNGRY!

If you are the walking-type woman,
A map of the campus informs.

There are buses—all free,

But so grateful you'll be

That you'll fill up the "Tips for Trips" jars in the dorms.

Free time? Take a look at exhibits;

Meet guests from afar, on one day;

PDS and the Bookstore

Will tempt you to spend more

Than you probably planned to lay out in this way.



You can help by not entering the meal line
Till the hour that's allotted to you.

Instead, go to see

The noon programs, and be

Air-conditioned, relaxed, and informed when they're through.



So prepare for a whole-hearted sharing

In the program, with naught to annoy.

If these hints you will heed and obey,
every day

Will be an experience of joy.



The University Church *AND UPW*

ON THE EDGE of the Purdue University campus and close to the Union is the University Presbyterian Church, the United Presbyterian Campus Center. Here during the college year young people worship, participate in seminars and discussion groups, and attend the wide variety of activities that are a part of the Campus Center program. The Rev. Richard Rasmusson and the Rev. Paul Chalfant minister to the United Presbyterian students on the Purdue campus through this program, through counseling, and through their participation in campus and community activities.

During the National Meeting of United Presbyterian Women the Campus Center will open its doors to the delegates and to some of their activities. Here will be housed the Westminster Book Store, the Presbyterian Distribution Center, CONCERN, and the Gift Shop.

For months prior to the meeting the University Presbyterian Church staff and members participate in the planning necessary for their part in the National Meeting. Space must be measured and allocated; tables and book display racks must be found. Students will be there to help set up the displays before the meeting, and during the meeting they will provide the additional janitorial service necessary when five thousand people are coming and going from the church to the campus.

The ministers may appear at the meetings;

they may turn up at the get-togethers of the college students who are delegates to the National Meeting. You might find them in some small corner of the Center that isn't being used by one of the four groups that will be there. Wherever they are, they will be welcoming the delegates to Purdue and offering them the hospitality of the Center, as they do for students all the year.

Delegates to the National Meeting will want to find the University Church early in the week. It is located at 320 North Street, at the rear of the Union and across the street from the campus buildings. The Westminster Book Store and the Presbyterian Distribution Service will have a wide variety of books and pamphlets. CONCERN will offer opportunity to renew your subscription and to subscribe for copies for your Association. And in the Gift Shop articles from many countries will be found.

Above all, delegates will want to take time to see the University Presbyterian Church itself. As you visit it—and as you look at its picture on this page—think of the many lonely new students who find Christian fellowship here, of the confused young people who find Christian faith strengthened here, of the seeking youth who find Him whom they seek as they worship here. Pause a moment to thank God for the witness to Christ provided here and on many university and college campuses through Westminster Foundation Campus Centers.

A Committee of Five Hundred is being constituted by and among United Presbyterian women to develop during the next triennium a creative and dynamic study-action program related to two major targets, Youth in a Troubled World and The New Africa. The Committee of Five Hundred will include representatives of the National Executive Committee, women members of the Boards and Agencies of the United Presbyterian Church, synodical and presbyterial representatives.

At the National Meeting, the National Executive Committee will launch this two-fold program. One facet will be co-operation with youth, challenging women to improve the quality of family and community life, and services for children and youth in our community and nation. The other facet will be understanding and co-operation with the new nations of Africa, as we see them struggling toward the freedom our own country won long ago.

In preparation for the National Meeting, the two articles which follow will, it is hoped, set both delegates and women at home to thinking on these great challenges.



TARGET: Africa

THE UNITED NATIONS General Assembly sessions last fall dramatized the place that Africa now occupies in the affairs of the world. Twenty-five independent nations cast their votes, demonstrating their important new role as participants in decisions that affect the world.

As a major emphasis for the next triennium, United Presbyterian women desire to be witnesses to their faith and to be counted among those who would listen to discover what God may be saying to His Church through the development of a new Africa in this our time.

We thus will seek to listen to Africa—through every means at our disposal—with particular concern for the women of the new nations. We will hope that we will be led by God and stimulated to explore the ways by which we can discover the role of the Church in helping to fulfill the aspirations, hopes, and dreams of these people and bring our Christian faith to bear upon this situation.

The National Executive Committee can think



National Meeting

The New Africa . . .

Youth in a Troubled World . . .

of no more important challenge relative to this target than that we listen, study, pray, and act in Christian love, accepting responsibility for our fellow men in Africa, who are now beginning to look to a future where they can enjoy many of the bounties and blessings that have been ours for so long.



TARGET: Youth

by Gail Crane

THE TWENTIETH CENTURY may well be called the century of youth. The ticking of the "census clock" has shown that in the years between 1950 and 1957 children under ten years of age in the United States increased seventy-five percent! Juveniles under fourteen make up thirty percent of our present population.

The currents of change in the American scene do affect our children and youth. The affluent society with a rising income and standard of living, preoccupation with things, with gadgets, with spending, and with adapting to the behavior of the Joneses, has made an anxious society, no better satisfied or more secure. But we are not all affluent. There is chronic unemployment, the necessity of "moonlighting" or multiple job holding, increase in the number of working mothers, and other conditions.

The feelings of insecurity and anxiety engendered in our youth have brought about rising rates of juvenile delinquency and crime with indifference to law, authority, or responsibility; pressures for status, possessions, and "free" behavior; early marriage and parenthood; illegitimacy and a rising incidence of venereal disease.

Are the welfare, the health, the education of our children and youth less, or more, important

A group of overseas guests, all from Africa.

Targets

than cars, gadgets, or immediate pleasures? Do we care enough to pay the price of promoting opportunities so that our young people may realize their full potential?

We have made considerable gain in this, but we have not gained enough. This is the substance of *The States Report on Children and Youth* prepared for the 1960 White House Conference on Children and Youth. In preparation for this Conference, the State Committees compiled reports on progress accomplished for children and youth since 1950, on changes which have taken place, and on current conditions and unmet needs. Their recommendations are a program of action summed up in their theme, "To promote opportunities for all children and youth to realize their full potential for a creative life in freedom and dignity."

The plan for the target, *Youth in a Troubled World*, has been in the making for many months, as a sub-committee, forerunner of the Committee of Five Hundred, studied the interests, attitudes, and problems of youth and the troubled world in which they live. The members were invited to the Twenty-third Annual Conference of the National Council of Juvenile Court Judges which met in Detroit in June, 1960, where judicial concern for children in trouble was the emphasis of the program. Variations in statutes and age limits; the shortage of trained personnel in every area; the lack of special juvenile courts and judges; shortage in probation services for dependent and neglected children; need of after-care services; and lack of information and concern on the part of citizens were a few of the problems discussed.

We began to discover how interested and informed lay people, in advisory councils and committees, might study the problems, gain informa-

How the Church can help in the problem of juvenile delinquency has been a concern of Mrs. Leslie B. Crane, member of the National Executive Committee, as she aids in preparations for the National Meeting.



tion and know-how, recommend legislation, stimulate public interest and support to the end that all children and youth might realize their full potential for a creative life. The judges across the country were enthusiastic about the proposed study-action project of United Presbyterian women in the field of prevention and treatment of delinquency.

The sub-committee was represented also at the *Consultation on the Role of the Churches in Relation to Preventive and Rehabilitative Aspects of Juvenile Delinquency*, called by the National Council of Churches. Some of the principles which emerged from this consultation and upon which the Target, *Youth in a Troubled World*, is based are:

1. Most juvenile delinquents can be rehabilitated, and religion is an essential rehabilitative and redemptive resource.
2. The Church must offer the juvenile delinquent—as it does all others—Christ's invitation to full fellowship.
3. The Church must find ways to establish co-operative relationships with the courts and all agencies serving delinquents—from the time of apprehension, during the period of detention, probation, when he is institutionalized, and when he returns to his community.

During the next triennium, we United Presbyterian women will attempt to express our love in action as we work to change complacency to concern . . . indifference to participation . . . acceptance to inquiry . . . intolerance to understanding.

What to See and Do

AT THE NATIONAL MEETING

THE "PROGRAM" of the National Meeting is more than what happens in the Music Hall every day. For one thing, it is the discussion and conversation that goes on while standing in line at meal times, at tables, with your roommate back at the dorm (perhaps into the wee small hours), about what you have heard and seen and been challenged by during the day.

There are also other events occurring outside the Music Hall, related to the total program and important to total understanding.

One of the first "specials" will be a time when you gather in fellowship groups (assigned as you register) to receive "teams" of special guests, to meet, and to have opportunity to question these visitors.

From 12 noon to 2:00 p.m. daily, half-hour programs let you confront experts who will discuss with you some of the ways the People of God—the Church—are serving in the world. Special programs will be held in the Loeb Theatre to introduce National Meeting guests of National Missions, the Commission, and Christian Education. These presentations will be rotated from day to day so that by attending at the same hour every day anyone may see the complete program.

At the same time, and again between 5 and 7 p.m., Interest groups will meet in Memorial Center. Films on juvenile delinquency and on Africa will be shown, providing opportunity to preview films you may wish to show at home. Representatives from the National Council on Crime and Delinquency and from the Children's Bureau, U.S. Department of Health, Education, and Welfare, will be present to talk informally about their concern about juvenile delinquency. Mrs. Agnes Wilson and some of the overseas guests will be available to talk about the status of women in Africa.

Ideas coming out of Search Parties will be shared, which you will want to note to help your own interpretation at home. Student summer service projects that offer opportunities for ecumenical living can be explored.

One highlight of the noonday group meetings will be the opportunity to talk further with participants in the platform program. Delegates can become better acquainted with the speakers and can ask the questions their presentations have inspired.

And for those people who are tired of talking and listening, there will be "quiet rooms," where the messages will be conveyed through pictures and displays, and where no one needs to say a word aloud!

In "free time," you will enjoy a stroll through the exhibits in the Memorial Center. Hostesses are there to answer questions. Along one corridor see the 1961 Thank Offering interpreted (maybe you can adopt or adapt their techniques at home). Other exhibits will display and interpret the daily emphases of the program.

Depicted also will be not only the work of our own denomination, but also our participation in other projects through the National Council of Churches.

A large mural depicts some of the significant events in the before-merger history of our two women's organizations. An exhibit provided by Friendship Press will present the interdenominational mission study materials.

The Westminster Book Store and PDS will claim some of your time (and money), as will the Gift Shop.

If feet begin to mutter angrily "Sit down, can't you?" there are seats in the nearby lounge!

And when you feel that you must get away from it all, find the Prayer Room for a few moments of quiet meditation.



PEOPLE YOU'LL MEET

Through These Doors

On this page is a picture of the Music Hall, Purdue University, Lafayette, Indiana, where the major programs of the National Meeting of United Presbyterian Women will take place. Delegates should take a good look at it now, savoring its quiet peace; because when you see it in reality, some few weeks from now, five thousand women will be converging upon its doors, and the National Meeting will have begun.

By all standards, the most important people at this meeting will be the delegates, coming

from every state in the Union and from twenty-five countries abroad. The Program Committee of the National Executive Committee is very conscious of its responsibility toward the women who will be coming to the National Meeting, and has worked long and hard to prepare a memorable program and to bring men and women who are competent to inform, inspire, and challenge us. There is not room to tell about them all, but your committee proudly presents program personalities you will be seeing and hearing.

Dr. Arthur R. McKay, President of McCormick Theological Seminary, Chicago, will bring the Bible interpretation each morning. His addresses will be based on the book he has written for this meeting, *God's People in God's World*.



A young man, Dr. McKay's incisive mind and facility of expression have made him much in demand as a speaker and writer. He has come to hold an important place in the councils of our Church. He is a member of the Long Range Planning Committee of the General Council; Vice-chairman of the Council on Theological Education; member of the Commission on Ecumenical Mission and Relations; member of the Advisory Committee on Colleges of the Board of Christian Education; and representative of the United Presbyterian Church to the North American Area Council of the World Presbyterian Alliance.

The morning hour when Dr. McKay leads our thinking on "God's People in God's World" will sound the keynote for the day's experience.

Dr. Norman Cousins, editor of the *Saturday Review*, author, lecturer, world traveler, is recognized internationally as an interpreter and analyst of history-in-the-making. His books include *In Place of Folly*, and *Modern Man is*



Obsolete, which foresaw the tensions that would emerge between the great powers and called for a strong United Nations. Dr. Cousins was chairman of a group which arranged medical and psychological care, and hospitality in American homes, for some thirty-eight Polish women victims of Nazi medical experimentation. Earlier he had carried out a similar project to aid Japanese victims of the Hiroshima A-bombing.

Dr. Cousins' service in the field of education has won him a number of awards, including the National Service to Education Award, and the John Dewey Award. Former President Eisenhower, in commenting on one of the awards, described Dr. Cousins as "a distinguished editor who stands as a symbol of America's creative, crusading, sensitive mind."

PEOPLE YOU'LL MEET

The Hon. Annie R. Jiaage, Ghana, is internationally known. She served for twelve years on the World Y.W.C.A. Executive Committee, was a delegate to the constituting meeting of the World Council of Churches in Amsterdam, and has participated in other world conferences. She is at present Circuit Court Judge in charge of Accra Judicial Circuit, and president of the Y.W.C.A. of Ghana.

Ellen Ann Brathwaite Sandimanie is a public figure in the life of Monrovia. She is on the staff of the mayor's office as Supervisor of City Improvement. She has represented the Government as Advisor to the Liberian Delegation at a conference of Women of Africa and African Descent held in Ghana.

In her local church she is a deaconess, and until recently superintendent of the Sunday School. She is president of the Sunday School Union of the Presidency of Liberia in West Africa.



The Reverend T. Paul Verghese, of the Orthodox Church in India, is about as remote from the "ivory tower" type of churchman as it is possible to get, with his variety of experience as newspaper reporter, free-lance writer, business manager, civil servant, lecturer, executive secretary, and so on.

While still a student in Princeton Theological Seminary, Mr. Verghese held an assistant pastorate, gave a course of lectures in the seminary on evangelism, and headed an evangelism campaign of Presbyterian churches in the Philadelphia area.

He has served as general secretary of the Orthodox Student Movement of India, and associate secretary of the Student Christian Movement in India. For some years he was special private secretary to His Excellency Haile Selassie, Emperor of Ethiopia, and in that capacity was

chief adviser for the Emperor's Welfare Foundation, executive secretary of a special committee for relief and distribution, and member of the executive committee of the Social Service Society of Ethiopia. Continuing his interest in youth, he organized the Orthodox Student Movement in Ethiopia; and also served on the publicity, program, and social service committee of the Rotary Club of Addis Ababa.

Mr. Verghese has led conferences and retreats in Asia, Africa, Europe, and the United States, and plans to lead a seminar in Ghana this summer. He brings a deep understanding of the Church in the world for our enrichment.

Dr. Arnold B. Come, professor of Systematic Theology at the San Francisco Theological Seminary, San Anselmo, California, is the author of *Agents of Reconciliation* and other books. He has represented the United Presbyterian Church in affairs of the World Council of Churches and the World Presbyterian Alliance. Dr. Come is presently serving on the Theological Commission of the latter organization, and is a member of General Assembly's Committee on New Brief Statement of Faith.



Dr. James H. Robinson, pastor, social worker, lecturer, author, and promoter of international understanding, is founder of the Church of the Master and the Morningside Community Center of New York City, which he now serves. These institutions today provide religious guidance and practical assistance to over three thousand men, women, and children of all races. Their program includes two summer camps for underprivileged children, a psychiatric counseling service, a day nursery for children of working mothers, a recreation center, a credit union, and a cooperative store.

Dr. Robinson's work with and influence upon the lives of students here and abroad is extraordinary. For the past three summers, he has directed Operation Crossroads Africa, a student seminar and work camp project in ten countries

of West Africa. Dr. Robinson intends to concentrate on this program in Africa for the next five years.

In 1942, he inspired American college and prep school students to help him build the two summer camps for underprivileged children which are now a part of his church's program. He was instrumental in influencing several American colleges to establish a student relationship with an overseas institution. Recently he sparked a drive which resulted in nearly a half million books being sent to colleges and schools in Africa.

Dr. Robert Lee, Professor-elect of Church and Society and Director of the Institute of Ethics and Society, San Francisco Seminary; former assistant professor of Church and Community, Union Theological Seminary, New York, will bring resource to another facet of the program.



Dr. Lee is a brilliant young man, author of *Social Sources of Church Unity: An Interpretation of Unitive Movements in American Protestantism*; and of *Cities and Churches*, and other books. At one time he served as Western Regional Executive Secretary of the Chinese Students Christian Association.

Mr. Robert J. Carwithen, a faculty member of the Keyboard Department at Westminster Choir College, Princeton, N. J., will be organist for the National Meeting. Mr. Carwithen has taught organ, served as organist-choir director in several churches in the East, and is consultant and recording artist for Schulmerich Carillons.



In all the intense activity related to five thousand women being together, the morning quiet time preceding the opening of the day's meeting will serve as a welcome oasis. Women will gather in silence for a period of meditation while a string trio plays.

The members of this trio are all from Bellevue, Nebraska. **Mrs. George Lorimer** teaches violin and directs the junior choirs in her local church.

Mrs. Herbert A. Brethauer also teaches violin and directs the junior choirs at the Air Force Base in Omaha, where Mr. Brethauer is Base Chaplain. **Miss Marcella Schact** (piano) is supervisor of music in the Bellevue Schools.



Mrs. Bruce Deatherage, soloist at the Westminster Presbyterian Church, Pasadena, California, will be guest soloist for the National Meeting. Mrs. Deatherage has been soloist with the St. Louis Symphony, the St. Louis Philharmonic, the Belleville Philharmonic, and the St. Louis Symphony "Under the Stars."

This will be a singing meeting, and **Dr. James C. McKeever**, Professor of Voice, Westminster Choir College, Princeton, N. J., will lead us at various times through the day. For the past twelve years Dr. McKeever has been visiting lecturer in Music at Princeton Theological Seminary. A graduate of Westminster Choir College and bass soloist with the famous Touring Choir, he has conducted choir festivals, choral and voice clinics throughout the United States, and has made many appearances as bass soloist in oratorios. He will serve this year as Director of the Westminster Choir College Vocal Camp for young people of high school and junior college age, to be held on the campus in July.



Throughout the week, the Knoxville Choir (about which you will read on another page) will enrich daily worship and program events.

Other program participants are: **Miss Margaret Frakes**, Associate Editor of the *Christian Century* and author of *Bridges to Understanding*. In recent years, through her writing, she has helped the Church become acquainted with and to evaluate some of the signs of renewal of the Church in North America and Europe. **Dr. Ralph Rabinovitch**, Director of the Hawthorne Center, Northville, Michigan, brings special insights in the field of work with youth.

Commentator throughout the program will be the **Reverend William Schram**, pastor of Huguenot Memorial Presbyterian Church Pelham, N. Y., and former Secretary of the Adult Department of the Board of Christian Education.



Directing the choir for the National Meeting is Dr. Newell C. Fitzpatrick, Professor and director of the division of music at Knoxville College. Dr. Fitzpatrick, who studied music at leading universities and with outstanding teachers in Europe and America, was awarded the Doctor of Music degree by Muskingum College, New Concord, Ohio, in 1956. Following a debut in New York's Town Hall, he has given many concert performances.

They Sing . . . TO OUR DELIGHT

UNITED PRESBYTERIAN WOMEN attending the National Meeting in Purdue will be the musical beneficiaries of one of the exciting college choirs in the nation.

The Knoxville College Concert Choir is the most recently organized of choirs, choruses, and smaller choral groups for which this United Presbyterian college has long been famous.

Facing its toughest array of critics, the Knoxville College faculty and student body, the Concert Choir made its highly successful debut in November, 1957, after only two short months of intensive rehearsals.

The day following the sneak preview for the college community the Concert Choir gave its first public performance, a thirty-five minute program at a local high school. Since that time these musical emissaries of Knoxville College have appeared before church groups and community organizations all across the United States.

Regular radio appearances have further contributed to the growing reputation of the choir both here and abroad. Monthly broadcasts over Knoxville station WNOX take the choir into homes throughout the South, and the voice of Knoxville College is heard nationally and internationally when the Concert Choir is featured on the United Negro College Fund, Inc., program which is beamed from New York by the American Broadcasting Company.

The choir, organized by college voice instructor Russell Smith, has been directed for the past two years by Roger M. Hodson who holds a masters degree in music from the Chicago Conservatory. A congenial but demanding director,

Mr. Hodson chooses his choir members—about twenty-eight of them—for their top quality voices and their ability to maintain high scholastic averages. One reason for keeping the choir small, Mr. Hodson explains, is so that this group and the college octet can travel together comfortably in one bus.

A look at one of the choir's programs reveals that these well-trained singers are capable of presenting the full range of choral music from sixteenth century sacred music composed by Palestrina, through beautiful and familiar spirituals, to today's popular Broadway show melodies. Audience response indicates that favorite selections are Bach's "Come Soothing Death," and a contemporary arrangement of an old English air, "Gossip Joan." Whatever the style of music, the choir impresses even the most untrained ear with its ability to communicate tonal beauty and rhythmic drive.

Travel with the choir always has its ups and downs, says Director Hodson. For instance—on a recent trip to Detroit every detail had been well thought through—even down to giving singers "motion sickness pills" before the bus pulled out from the campus—but in spite of all preparations the group arrived in Detroit four hours behind schedule, just in time for the performance. The crowning crisis came when, at zero hour, the accompanying trumpet player discovered he had lost his trumpet!

Taking such upsets in their stride, these modern troubadours clearly have a zest for saying what they have to say through music—and those who have the good fortune to hear them sing are bound to catch their spirit.



Miss Musaad



Mrs. Villanueva



Miss Lee



Mrs. Nko'o



Mrs. Kovacs

ECUMENICAL CHURCH BECOMES VISIBLE

COMING AS DELEGATES to the National Meeting from five continents and twenty-five countries are women of other churches who, with us, are a part of "the whole family of God in the whole world."

Miss Rena Musaad, of the Sudan, Egypt, is a product of the Bible Training School for women teacher-evangelists, in which she has taught for the past sixteen years and is now principal. An excellent leader and teacher, she also directs the program in Khartoum North and surrounding villages.

From the new Presbyterian Church of the Cameroun comes **Martha Ebutu—Mrs. Abel Nko'o**—former teacher, elder, minister's wife, minister's daughter, and eventually to be mother of ministers, since her two sons are studying for the ministry. Shortly after Pastor Nko'o was assigned to Batanga, with the help of women from the Efulan church, a women's society was organized. Martha was elected president first of the local group, then of the district. When the rapid growth of the women's societies made a presbyterial society possible, Mrs. Nko'o became its first president. Later a synodical society was organized (the only synodical in the Cameroun), and again Martha was the obvious choice for its first president. Since the establishment of the Church as independent from the Mission, Mrs. Nko'o has served on its General Council and as president of the Women's Executive Committee.

Mrs. Irene Kovacs, from Yugoslavia, left a teaching career when she married the Reverend Mihail Kovacs and went with him to a pastorate in a small village. As a high school student she had been leader of a Youth Fellowship circle and a Sunday school teacher, and both of these interests now reclaimed her attention and devotion. She is also president of the Women's Society. Along with this service in the local church, she has become an active leader in the Reformed Church of Yugoslavia.

From the Philippines comes **Mrs. Belen Quebral-Villanueva**, who has given up a career as an attorney (she has passed her Bar examination) in favor

of her family and the Church. An outstanding leader in the National Women's Association of the United Church of Christ in the Philippines, she also holds offices in the United Council of Church Women, the Women's Department of the World Alliance of Reformed Churches, and in the United Church of Christ committees and councils.

The Reverend Miss Minnie Lee from Taiwan, ordained last year, is pastor of a church. She brings to her charge a varied experience as civil servant, accountant, and office secretary, as well as Acting General Secretary of the YWCA for three years and for three years full-time service in her Women's Association. These experiences, plus the fact that she speaks fluently Japanese, German, Mandarin, and English made her a logical choice to represent her Church at the Asia Women's Study Conference at Tokyo in 1956. She has been studying at Biblical Seminary, New York, and visiting various sections of the United States, observing the women's program in the Church and the life and work of community centers and larger parishes. On her return she will be in charge of the Christian Education program for women under the Presbyterian Church in Formosa.

Other representatives from churches overseas are: **Mrs. Muryan Abednego**, Indonesia; **Dona Nympha Protasio de Almeida**, Brazil; **Senora Raquel de Benavides**, Colombia; **Senora Ira Esther de Contreras**, Chile; **Lady Eudora Ibiom**, Nigeria; **Mrs. Anna Jiagge**, Ghana; **Mrs. Elizabeth Karorsa**, Ethiopia; **Mrs. Mary Kirobi**, Kenya; **Mrs. Sarojini Mane**, India; **Senora Esther O. de Mansilla**, Guatemala; **Miss Huguette Morize**, France; **Miss Yupa Oonyawongse**, Thailand; **Miss Margaret Reid**, New Zealand; **Mrs. Ellen Sandimanie**, Liberia; **Mrs. Junko Takamizawa**, Japan; **Mrs. Peter Wong**, Hong Kong; **Mrs. Reed Zakhary**, Syria (UAR). Also from overseas will be fifty missionaries and fraternal workers. Watch for them at the meeting. We shall be learning from each other in ecumenical encounter.

ONE WHO IS climbing a glacier, it is said, can be sure enough of his footing that he feels free to reach around with a sense of assurance because he has boots that pick firmly into the ice.

This is the assurance of the six college young people from Panel of Americans, Inc., who will appear before the women of the United Presbyterian Church gathered at their first National Meeting at Purdue the end of June.

These youth, representing such group identifications as Catholic, Jew, Puerto Rican, Negro, and white Protestant, will honestly deal with the prejudices that place their groups into stereotypes.

Vance Packard, in *The Status Seekers*, tells of a New York town where there had been a great deal of hostility between groups. A Panel of Americans appeared before the Junior High School students in this particular town. That evening the Panel was also to speak before the PTA. So many pupils insisted their parents attend that the session drew the largest crowd in the organization's history. Weeks later the effects of the meeting were being noted even in supermarkets where more neighborly chatting was observed between housewives of different ethnic and racial groups.

Panel of Americans is best described as a youth program in intergroup education sponsored by American colleges and universities and addressed to many different audiences. The Panel idea was started during World War II in California at the time of the Nisei misunderstanding there. These five-student panels now number fifty in twenty-two colleges and communities across the nation.

Experimentation is beginning with young adult and women's panels as well.

Requests for the Panels come from elementary and high schools, PTA's, civic groups, women's organizations, teacher training classes.

Mrs. John Sprague Bauman, Executive Director, says, "These panels are extremely helpful in releasing the unspoken prejudices and tensions in the listening audiences."

Dorothy Bauman, the very attractive mother of three children, guides the Panel of Americans, Inc., located at 33 E. 68th St. in New York City. Her identification with this educational enterprise began in 1958. Her preparation for it started in the University of Minnesota where she majored

Dialogue.

in Americanization and Sociology. Later she covered, as a correspondent and lecturer, both in a professional and a volunteer capacity, a number of international conferences of the free world. These experiences resulted in extensive travel into forty-three countries of Europe, the Middle East, Asia, Central and South America. The number of volunteer groups to which she has given herself is further evidence of readiness for her present responsibility.

In the autumn of 1958, the national office for the Panel of Americans was requested by the New York City Commission on Intergroup Relations to prepare Panels for assignment in tension situations. Mrs. Bauman describes the kind of training that has evolved to prepare young panelists to tackle these situations.

The basic training is in human relations because it is of utmost importance for the speakers to have a good relationship with the audience. Because the panelists must convey basic information, as well as facts, relative to their own group, they are briefed in such issues as housing, integration, psychology of prejudice, anthropology, and delinquency. Naturally, some of the resource leaders are urban and other professional workers in Negro communities and local ethnic groups. This leadership includes a priest, rabbi, and minister.

Before any public appearances, each panelist considers carefully what questions may be thrown at him whether thoughtful, petty, or tricky. Because of the nature of their public performance, the young people devote part of their training to the mechanics of speaking and speech preparation.

These three phases of training once a week for ten weeks must be fitted into the academic schedule of these young people. Mrs. Bauman explained that the youth are selected for the

TENSION TO TOLERANCE

Panels because of their "high motivation to further understanding among Americans." Not only their words but the very presence of the young people together is eloquent testimony of their conviction.

Mrs. Bauman was asked, "What kind of a presentation is customarily made?" She replied: "Each one speaks simply in a very brief and personal way, beginning much like this—'My name is, I'm a Catholic.' Then a personal experience is told which serves to draw out ideas on religious and racial intolerance."

After all the panelists speak, the faculty moderator invites questions to be directed to any member of the panel.

When questioners fire long and hard at one member of the panel, audiences are interested to see the other panelists come to his support.

One night a school group had been ploughing their weary way through a business session and then the program of the evening was announced by the introduction of a Panel of Americans. The audience came alive and the meeting continued for an hour and a half. If a question needs to be explored even more, Mrs. Bauman explained that the panelists may gather with a little group after the meeting is officially ended.

Frequently the questions may be like these: "Must Catholics believe everything the Pope tells them?" or "Why do Jews try to cheat people?" or "Isn't there danger of moving too fast in this business of understanding?"

When asked if this educational venture ever created tension and made audiences difficult to handle, Mrs. Bauman answered quickly, "No, quite the contrary! In fact, a situation in Harlem was greatly eased by the appearance of the Panel."

The Panel of Americans, Inc. is supported by gifts from individuals and grants by foundations. For the present, much of its work will continue in and around New York by the very nature of its population. A young adult panel has recently been organized in Rockland County, New York.

June - July 1961 • CONCERN

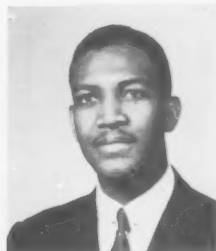
It was formed to deal with developing religious and racial tensions due to an influx of new residents. The Panelists have spoken effectively before school, religious, and business groups. Under the criteria for adult panels established by the national council, new men's and women's groups are seeking affiliation with the Panel of Americans.

The Church has a gospel that makes this kind of understanding a natural part of its witness, so the women at the National Meeting will welcome Mrs. Bauman and her Panel with every encouragement in its worthy objective.

PEOPLE YOU'LL MEET



*Dorothy Bauman,
Executive Director,
Panel of Americans*



James Forbes



Anna Zentella



Alan Press



Lind Groseclose



Charles Ryerson

PEOPLE YOU'LL MEET

THE MISSION YEARBOOK OF PRAYER COMES ALIVE...



Mr. Stephens



Dr. Millican



Dr. Colston



Mr. Little



Miss Hubbel



Mr. Medina

KEEP YOUR EYES OPEN as you go through the days of the National Meeting! On the platform, or standing next to you in the cafeteria line, or just ahead on the way to the Music Hall, suddenly you may see page and paragraph X of the Mission Yearbook of Prayer come to life, as a name becomes a person. Some people to keep an eye out for are—

Dr. James A. Colston, president of National Missions' 650-student Knoxville College (1961 Thank Offering project). During his presidency the school has nearly tripled its enrollment. Among its graduates are directors of U.S. government missions in Liberia, the Philippines, India, and Japan, and the present president of Bethune-Cookman College (Methodist).

The Reverend Marie Hubbel's face is familiar, her picture having appeared both in *CONCERN* and in *Presbyterian Life*. For some years a Sunday school missionary in the southwest, now for the first time in her National Missions career she has a "stay-put" job as pastor of The Good Shepherd Church in McKinleyville, California, which as a missionary she started. One of the few women holding a full pastorate in the United Presbyterian Church, she is called a "twenty-four-hour preacher."

Dr. Edith Millican was born in China, and had every intention of serving there as a medical missionary. Like many another China missionary, she finally had to make other plans, and Dr. Millican chose to serve in the poverty-stricken Mora Valley, New Mexico, under the

Board of National Missions. She must smile wryly as she hears and reads of today's solemn debates on whether a 30 or 35-hour work week is advisable, since her own work week is more likely to be 100 hours.

Dr. Glenn Stephens, director of Frenchburg United Presbyterian Center, Kentucky, has in his capable administrative hands a nursing home, a home for senior citizens, a hospital, and a community center. He is administrator, minister, and counselor, not to mention, on occasion, carpenter, painter, repairman, or even cook! He admits to one weakness—"not being able to keep my hands off any job!" After all, aren't there 24 hours in every day?

The Reverend G. Daniel Little, pastor of The Friendship Community Church in Pittsburgh, prepared for his present work in an inner-city parish by serving an internship in the dock area of London. Here he became convinced of the validity of the "house church" idea, and in developing in his present parish a "community" of persons relating to each other because they are related to Christ.

The Reverend José Medina is one of three educational Counselors who make all the difference in the lives of young people. He helps promising young people believe in their own possibilities, guides them in choice of a vocation, works with them to find money and part-time jobs that will see them through higher education. United Presbyterian women will be helping through their 1961 Thank Offering.

United Presbyterian Women

WELCOME STUDENT GUESTS

STUDENTS FROM COLLEGES at home and abroad will be among the delegates at the National Meeting. Some sixty young men and women from United Presbyterian related colleges and Westminster Foundation Centers will attend, among them those pictured here.

Students from overseas will be making a real contribution in fellowship and international understanding, as will several young people who have completed a Junior Year Abroad.

The twenty-eight students with the Knoxville Choir from Knoxville College, Tennessee, will by their presence do more than lead us to worship through song, important as is that service. Their story appears on page 18.

You will want to search out and talk with these fine young churchmen and churchwomen.

WANDEE KUNTAWONGSE (1), member of the faculty of Wattana Wittaya, Bangkok, Thailand, is studying at Ohio University. OPAL SPARKS (2), of Peabody College, Vanderbilt University, Nashville, Tennessee is majoring in English. Church responsibilities—Stated Clerk (previously —'58, '59); part-time employment as secretary, Westminster House. PATRICIA MOLLER (3), of the University of Illinois, is majoring in English. PAULINE EMILY MORTON (4), a senior at the University of Minnesota, spent her junior year abroad at Beirut College for Women, Beirut, Lebanon. KAREN ANN WOODWARD (5), a Junior Year Abroad student at International Christian University, Tokyo. She is now a senior at the University of Michigan. HESTER JASON (6), formerly National Youth Director, the Philippines, is studying in the field of Christian Education at Yale Divinity School. MARJORIE LYNGHOLM (7), of the University of Minnesota, is majoring in Social Studies. JUDITH SUTHERLAND (8), studied at the Women's Christian College in Madras, India, during her Junior Year Abroad. On her return she spent a summer with Crossroads Africa. She is now a senior at the State University of Iowa. BETH EMERSON (9), a senior at Ball State Teacher's College is majoring in Business Education. She is President, Ball State Teachers' College Religious Council, Enlistment Commission, Westminster Student Fellowship. SHELLEY RAUDA-BAUGH (10), is a student at University of Illinois, Urbana, Illinois. VIRGINIA AUBURN (11), is a student at Hanover College, Hanover, Indiana, majoring in Religion.

PHOTO CREDITS: Richard F. Borst, 21 (top left); Palmer Studio, 9 (left); Purdue University Photo Service, 15, top; Mary B. Reinmuth, 12; Milbourn Snead, 7, top; Ben Weiner Studio, 17 (lower right).



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“Take-Home” and “Bring-Along”

MOST OF WHAT YOU “take home” from the National Meeting will depend on what you “bring along.” The material offered for you to take home or order will be so much wastebasket fodder unless you have brought along (in addition to Bible and notebook) an eager, inquiring mind, and a commitment to follow the call of Christ as it comes to you out of the meeting.

However, given this basic equipment, the “take-home” materials can be a tremendous asset as, back home again, you try to interpret the meaning of this great assembly.

(It had better be said here that “take-home” is not to be taken too literally! “Take-home” means not only materials you will be given or can buy at the meeting, but also materials you can order while there, to be sent when ready. In the Business Booklet, included in the portfolio which will be given you on arrival, you will find a page of order forms for your convenience.)

The PROGRAM BOOK will be in your portfolio. You will use it every day to keep up on what is happening *where* and *when*. The day-to-day program outline will help you at home, too, as you plan ways of re-creating parts of the meeting. If you can borrow one of the gadgets that throws a printed page on a screen, photographs of participants might be shown as you interpret a talk or panel discussion, helping listeners to share more vividly in your experience. Copies to send or take home as gifts will be on sale in PDS.

TARGET information, on each of the two “Targets” highlighted, will be in your portfolio, both

to help you prepare for full understanding as you see them developed, and to aid your group at home in understanding them and in picking them up for action at some point.

The BUSINESS BOOKLET (in your portfolio) includes, among other useful information, the matters of policy to be voted on in the business meetings. Record the vote as it is taken, so you will have facts to report to the executive committee on your return. Also included, as has been said, is the page of order forms for the materials which will be available later.

NATIONAL MEETING NEWS, the daily newspaper of the meeting, will by its reporting of major addresses and events give you interim help in interpretation while you await the printed report. (If a friend at home would like to have a complete set of all issues, you may leave an order to have them sent to her.)

This issue of CONCERN is the National Meeting KEEPSAKE issue. Of course every delegate is a subscriber and has received her copy; but if you want a copy mailed to a non-subscribing friend, you may leave your order at the CONCERN table.

GOD’S PEOPLE IN GOD’S WORLD, by Arthur McKay will be on sale toward the end of the week. Dr. McKay will be the keynote speaker each day, and the book expands and develops the themes on which he speaks.

OTHER BOOKS authored by some of the program participants will be on sale in the book store. Look for them.

THE REPORT OF THE NATIONAL MEETING is of course the official publication. Full reports of the platform events of the meeting, including one and possibly two of the plays, make it invaluable program resource for every women's organization during the following triennium. You may leave an order for it; delivery will be made in the fall.

A SLIDE SET, a picture record of the meeting, may be ordered. No script—each user will employ it to point up her account of her own experience. Perhaps only two or three scenes would illustrate a report on some particular phase. Use this resource with imagination, not as a routine "picture show."

THE GUIDE TO SEARCH PARTIES, on sale in PDS, will be helpful to those who want to ex-

plore further some emphases of the meeting.

How to use all this material depends upon the most important "take-home" of all—what happens to *you* at this meeting. (Read the parable on the back page!) When you get home, sit down and ask yourself—what were the most important points, the great challenges, of the meeting? Try to write them down in a concise statement—the discipline of finding words will clarify your thinking. Then consider what means to use to interpret these emphases to your hearers. Think of ways in which program emphases were interpreted in the Interest Rooms—maybe you can use one or more of these ideas! And remember always what "interpreter" means—one who translates his experience in terms others can understand, so that they may share it with him.

MY HEART REJOICED

Said Elizabeth Karorsa of Ethiopia



ELIZABETH KARORSA of Ethiopia, here for the National Meeting, visited for ten days in the synodicals of Atlantic, Catawba, and Florida. A number of National Missions institutions were included in her visit, and she writes of her experiences:

"My heart rejoiced at the work of the Christian women in helping provide these opportunities for meeting the needs of these areas. You have followed the example of faithful women of old, which the Bible and history declare.

"To the Board of National Missions, I want to express my hearty thanks for what you enabled me to see and visit during these days. As I remember in my prayers the work I have seen, so please pray for the work of our Girls Mission School back home.

"To all those who so kindly enfolded me, I want to say, may the Lord God, who made heaven and earth and has allowed us to live in it for our lifetime, bless all the hands and homes that

helped me to find my way, showed me places, and fed me with the warmest Christian love."

That the sense of blessing was mutual is evidenced by a letter the Board received from Oscar A. Clark, of Sunset Gap Community Center:

"I have never seen our community more interested in a guest than they were in Mrs. Karorsa. She talked to the Spiritual Life group and others that wanted to come on Friday evening, and Sunday morning she talked to more than a hundred people in our Sunday School. It is seldom we are able to get our people to ask questions, but she made every one feel as if she belonged to us and men and women alike fired questions at her, and with smiles and her charming way, she answered all. About all our people knew about Ethiopia is what the Bible tells us. After the meeting women flocked around her; with their arms around her and tears in her eyes, it was a fellowship we will long remember. Our people really loved her."

Thank You, WOMEN OF LAFAYETTE!

A THOUSAND AND ONE services for the convenience and comfort of delegates to the National Meeting are performed by the "Local Committee," a group of Lafayette women whose efficient and wholehearted co-operation gladdens the hearts of the National Executive Committee. Probably happiest of all, judging from her expression, is Mrs. Robert Elly, Chairman of the National Arrangements Committee, shown here (center) with the Local Committee Chairman Mrs. Lawrence M. Bowers (left) and Co-chairman Mrs. J. Dayton McCormick.

What does this Committee do? The pictures on this page show some of their services. One detail meets trains, planes, and buses, and sees that delegates are safely started on their way to the campus. Others will be waiting to greet delegates at the dormitories, receive their credentials, and show them to their rooms.

These efficient women man the Information, Lost and Found, and Mail desks, and the desks where "take-home" materials for later delivery may be ordered; assist in the PDS and Westminster Book Store sales rooms, the Gift Shop, and the CONCERN exhibit; keep the Prayer Room in order.

Girl Scouts have been mobilized to fill the portfolios for the delegates, Boy Scouts to help with luggage, men to uncrate and set up the exhibits, so all will be in order long before the first arrival.

All this and more the Local Committee contributes to the smooth running of the National Meeting, standing by to do any necessary tasks or to cope with any emergencies that may arise in a community of five thousand women.

As you look forward to and look back upon the National Meeting, give thanks for these women who volunteer so graciously the services which cushion the busy schedule.

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1. Left to right: Mrs. Lawrence M. Bowers, Mrs. Robert Elly, Mrs. J. Dayton McCormick.

2. Memorial Center, stuffing portfolios. Left to right: Mary Lee Cormany, Senior Scout, Troop 84; Mrs. Glen Knowles; Gay Hushaw, Senior Scout, Troop 84; Mrs. James Whicker, Mrs. William Heilman (all women from Bethany Church).

3. Mrs. Harley Frey and Mrs. Owen Crook (Central Church) meeting delegates (first and third figures).

4. Left to right, Mrs. Irvine Wilson, Mrs. Clark Baker, Mrs. Donald Fites, Mrs. James Tozer (all from Covenant Church).

5. Information Desk—Memorial Union. Left to right in back of desk: Mrs. Omer Stults (Stidham Memorial Church), Mrs. G. R. Gustavel and Mrs. R. R. Ryder (both from Central Church). In front of desk, left to right, Mrs. Chauncey McCoy and Mrs. J. Dayton McCormick (both from Central Church).

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Behind the Scenes

AT THE NATIONAL MEETING

MUCH PRAYER and hard work on the part of the National Executive Committee and the women's staff goes into the making of a National Meeting. Hardly has the newly elected committee caught its breath before the first tentative planning begins, and the tempo and depth increases, in geometric progression, it sometimes seems, as the meeting draws nearer. Come backstage and see the Committee at work!

Cathryn Hoeldtke, president, ex-officio member of all committees, has been in touch with presbyterial and synodical presidents, keeping them informed, consulting on various matters. She will preside at all business sessions and participate in program presentations.

THE PROGRAM COMMITTEE is headed by Julia Piper who is responsible for all platform presentations. Gwen McElroy works closely with her on Music Hall arrangements and Norene Denton on music. The "program" is more than what happens in the Music Hall, and Gail Crane heads the subcommittee which has planned additional "pick-up" of program emphases through, for instance, the Interest groups about which you'll be reading elsewhere.

Helen Nesbitt and her subcommittee prepared the *Discipline of Preparation* sent to each registrant and printed in the March CONCERN. They will have ready on your arrival a *Discipline of Participation* (written by Lenna Robison), a guide to morning devotions. Helen Nesbitt will be a participant in the Praise and Thanksgiving period which begins each day. Her committee also arranged the special period of preparation for the National Meeting in the May-June issue of *Today*.

Frances Shambaugh is General Chairman of Program, coordinating and assisting at all points, and will preside over some of the Music Hall programs.

THE ARRANGEMENTS COMMITTEE, Dot Elly, chairman, with Ruby Pinkerton, has a multiplicity of detail to set up in advance, which would be impossible without the assistance of a Local Committee (see page 26). Their responsibility runs the gamut from the complex process of registration beginning January 1 to restoring that notebook you left by mistake in the dining hall. They must also prepare the Business Booklet which each delegate receives on arrival.

THE HOSPITALITY AND INTERPRETATION COMMITTEE, Hazel Cosby, chairman, has a double responsibility, as its name indicates. In the area of hospitality, Myrtis McPhail has recruited a corps of dormitory deans and dining room hostesses, and has asked for and received from churchwomen across the world table prayers which we will use at meals. Program people and special guests are cared for, and opportunities made for delegates to meet them (Ann DeVries). Interpretation involves advance publicity in our church magazines, press coverage of the Meeting, and the daily National Meeting News (Helen Hurrell): setting up facilities for radio and TV coverage (Agnes Wilson); developing and arranging for exhibits, and certain noon programs (Dixie Elder). (Dixie Elder is

also the artist who lettered the table prayers.)

THE BUSINESS AND REPORT COMMITTEE, headed by Edith McBane, has responsibility for the agenda of the business sessions, and for the various media reporting the National Meeting—the printed report, the slide set, the record.

Working closely with the committees before and during the Meeting are the twenty-one members of the women's staff, their secretaries, and many other men and women staff members of the program agencies.

Conferences and rehearsals are over. Your National Executive Committee and those assisting them stand in the wings and share with you that mingled fear and excitement as they realize that it's time to say: "Curtain going up! On stage everybody!"

"NONE OF THESE THINGS SEPARATE US . . ."

Leading in Sunday morning worship at the National Meeting of Presbyterian Women's Organizations in 1954, Dolly Arce said: "The only proof that we have been born anew in Jesus Christ is when we love our neighbors, no matter their race, no matter their social position, no matter anything." A letter recently received from her reminds us again of this conviction of our oneness, and reminds us also to continue to carry in our prayers the Church in Cuba.

Our very dear friends:

I know I am not a good writer and I apologize for that bad habit, but I want you to know that I have been in contact with you through my prayers.

We love you as ever. We have not changed in our feelings because political and material interests present a "special panorama." For us as children of ONE Heavenly Father there is only ONE flag—the Christian flag; and only ONE nation—the Kingdom of God; and none of these transitory things separate us from the love of God and love from one to another through Jesus Christ our Saviour.

Our church is having opportunities to preach the Gospel that we never had before. I think this is a challenge for us. We can preach in the country, in the city, in public parks, by radio and television. We are having evangelistic campaigns and to the Glory of God and our joy, many have been converted.



Since September I am at Matanzas Evangelical Seminary, helping with the choir and teaching. My husband is still at Princeton Theological Seminary. As you know, I came back from the United States last June because of Dorita's health. Since I came back she is very well. It seems the winter so cold bothers her. She is now two years old. Reinerio, who was ten years old last October, is in his fourth grade.

As to our women's organization, we have a wonderful program for this year to develop. I am now Chairman of the World Service Department of our presbyterial. Purdue meeting is coming soon. What a magnificent experience I had there three years ago! We feel like going to all of them, don't you?

I expect to spend the summer in the States while Sergio is working on his thesis at Princeton. I hope to see some of you.

Our best regards and good wishes to all our friends there, specially the women of the Church, whom we love so much and remember.

Yours in the love of Christ,

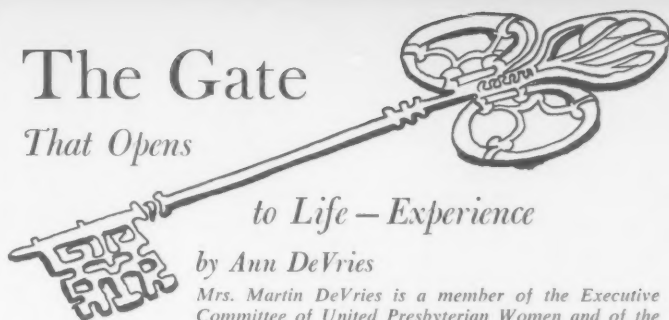
DOLLY V. ARCE

CONCERN · June-July 1961



The Gate

That Opens



to Life — Experience

by Ann DeVries

Mrs. Martin DeVries is a member of the Executive Committee of United Presbyterian Women and of the Commission on Ecumenical Mission and Relations.

GOD OPENS the gate to life. He gives guidance and assurance of the power available to us. Our chief task is to communicate this good news, to put away the old and live by a more acceptable way. As we examine ourselves, are we doing this? Is it really "built in," so that it is a part of our total life?

Following our last meeting at Purdue, women from overseas said, "The women of the United States showed us gadgets, but did not share the things of the spirit." We pride ourselves on not sharing our feelings. Because of this we seem unapproachable, or we are unable to communicate God's love.

Let me share with you some experiences. A Chinese professor whose wife was ill wanted to be baptized. He just didn't know what to do or which way to turn. His department head is an elder and a good churchman. But he was too busy to talk with him. He knew the professor's burden yet he failed to become a part of the experience. A Japanese church near our church was without a minister. The sessions of both churches met to consider uniting. One Japanese said, "I find it hard to believe you are sincere, or that we are acceptable, because I couldn't buy a home and live as a neighbor to a single one of you." Something needs to die and something new must take its place. What about your neighborhood?

A New Zealander went to Africa as a missionary. He felt he was not making progress. He entered politics and became prime minister of one of the countries there. He advocated the rights of Africans. In his bid for re-election he was defeated on that issue. He became involved. He made experience a part of his life. Where do you stand on this proposition?

A work camper, a nurse, spent last summer

in a migrant camp. She said, "I learned that the core of Christian living is not preaching, or talking, but witnessing for the Christ we love through our actions." She experienced miserable living. She loved and lived with "those dirty little children." She was "perplexed, but did not despair."

A report from the World Federation of Students in Strasburg was rather shocking. It read, "The Church is too institutionalized; we want to serve the world."

It's so comfortable inside the circle. We have Bible study. It's good if the leader gives a nice talk. We choose what we like. We don't see God at work in the world. Are we, too, building such walls that we can't break out and let new ideas break through?

A few weeks ago I was an evaluator at a "Keys to the City" Convention. The idea originated in the American Association of University Women. There were many new women in the city who did not know the resources available to them. To become acquainted with the activities and resources for women, they posed the problem of breaking down the walls between the well-established citizen and the newcomer.

Enthusiasm ran high. Five hundred and fifty women predominately in the twenty to thirty-five age bracket were in attendance at the Disneyland Hotel. Everybody had worked. Everyone had been involved. Everyone gained a new experience. The convention was set up in panels and each woman assigned to a panel. The speakers geared their presentations to the young woman in the home, why she should participate in community activities and yet not neglect her home. The emphasis was on making her a better wife and mother because of her community interest.

Leaders of both political parties and a member of the Legislature urged that women start early in politics. They can do better jobs in legislating welfare, child care, juvenile delinquency, and other departments of government.

Rose Marie Reid, head of Rose Marie Swim Suits, a quiet, unassuming woman with a tremendous story, spoke at the luncheon. She became a widow when her children were young. Threats, discouragements, and hazards of starting a business in an area already in control of well-established firms, were hers. She prayed.

THE OUTCOME— WHO KNOWS?

WHO CAN GUESS what will happen when a woman from Hong Kong—or Ethiopia—or Thailand—or New Zealand comes to visit an American sister in the United States, especially when all of them believe that an honest practice of Christian principles could turn the world upside down? Who can say that the impact of such an encounter will not be felt by visitor and visited alike?

Perhaps it is a little too early to see all of the effects of the visit of twenty-five overseas women who have come as guests of United Presbyterian Women for the National Meeting at Purdue. But there is no doubt that there will be far-reaching results from the exchange of ideas that is taking place.

This mutually enriching association had its start on Maundy Thursday when the overseas guests arrived at Stony Point, New York, for a two-week orientation period prior to further travel and contact with their American friends across the United States. Easter Sunday, shared with Ecumenical Staff members and friends in the quiet setting of Stony Point along the Hudson, brought new vision and emphasis to their common quest for answers to problems that confront God's people in the world everywhere. A joyful climax to the Good Friday meditation and Holy

She gave her tithes. She had a tremendous faith in her Heavenly Father. She found strength and courage to stay with her business and pilot it to a great success. "I believe, therefore, I speak!"

Every woman had a deep religious experience.

Why do I relate this? Isn't that what the Charter for Christian Action says? If we step out boldly in the Church, we move forward. Christians are called to act. Do we speak because we believe? God opens gates for us. Are we using these gates to communicate his love and the good news?



Supper came with the Easter morning sunrise service and later with the "walk to Emmaus" when the twentieth century women disciples walked two by two in the dusk, sharing the deep things of the spirit and witnessing to the power of the resurrection in their own lives. Each succeeding day's program picked up the triumph of the Easter hope with meaningful worship and Bible study.

"Let's become acquainted" sessions, each day at tea time introduced the group first to the United States, and then to South America, Africa, Europe, the Middle East, and Asia in turn. Always to be remembered are the colorful and warmly personal comments made by these representatives from each continent as they told something of the history, culture, and customs of their section of the world. The American way of life took on a greater reality for the overseas women after they left Stony Point and encountered American culture in various parts of the United States. Understanding of one another is always best achieved by a person to person contact, and in this case was both effective and delightful.



Dona Nympha Protasio De Almeida, a graduate teacher and wife of a prominent physician, was born in Salvador, Bahia, Brazil. For five years she served as president of the Federation of Women's Societies in the São Paulo area and is known for her administrative ability. She is a member of the Search Party considering The Church in the World.



Miss Yupa Oonyawongse serves in the Christian Education Department of the Church of Christ in Thailand where she prepares Church News and the Upper Room for Thai publication. She has a keen understanding of women's work. The Search Party of which she is a member is concerned with The Employed Woman's Witness in her Work.



Señora Esther de Conteras is a ruling elder in her church in Chile. She began to take an active part in church work as a member of the Women's Association ten years ago. She was National Secretary 1956-57, National Chairman 1959-60, and is presently National Vice-President. Her Search Party is studying Women in the Institutionalized Church.



Mrs. Junko Takamizawa has authored three books on Christian faith in Japanese. Active in Y.W.C.A. work, Mrs. Takamizawa has a deep interest in the position and problems of women in Japanese society. She is a member of the Search Party concerned with Belief and Unbelief.



Miss Margaret Reid, formerly Scripture Specialist on the staff of Wanganui Girls' College, is presently the Field Secretary for the New Zealand Council for Christian Education, which is an official ecumenical body. She participates in the Search Party dealing with Youth.



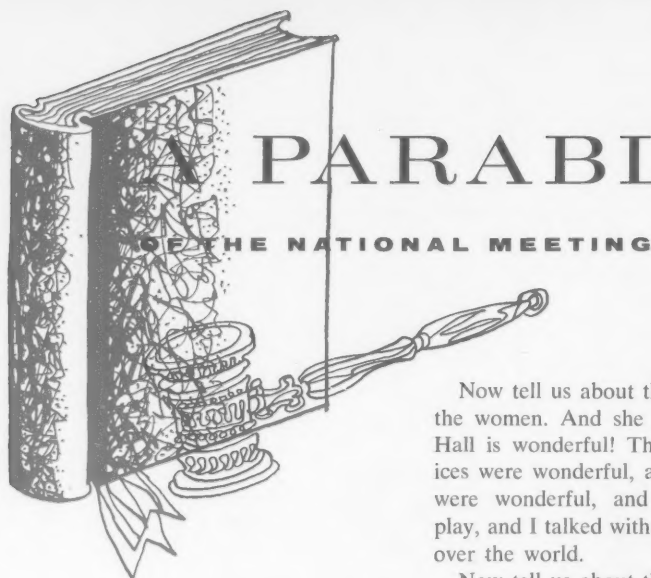
Mrs. Mary Kirobi, a trained teacher, is the National Chairman of the Women's Societies of Kenya. She takes an active interest in the status of women in her country and is known for her devotion to women's work. She is part of the Search Party studying the New Nations of Africa.

A major portion of the time at Stony Point was spent in discussing planned targets for study which all of the overseas women pursued further as they became a part of Search Parties in various areas across the United States. Made up of local and overseas women having a common denominator of interest, training or experience, the Search Parties met to discover how God expects his people to act in the face of problem situations. Each target, representative of some aspect of "the world," included such subjects as Youth in Our Society, New Nations of Africa, Belief and Unbelief, Women in the Institutionalized Church, The Employed Woman's Witness, The Church in the World. Basic to their thinking was the conviction that even with all of its turmoil and evil, the world is still God's creation, and his people must take their rightful places as servants and disciples in the contemporary scene

as they discover new concepts of the Creator's purpose in the human situation. The women participating in the Search Parties discovered that all of God's people must put their faith to work in the battle for peace, freedom, and justice.

Findings from each Search Party discussion will be incorporated in the National Meeting Program. Two of the study projects, "Youth" and "Africa," will be set up as special interest subjects for further investigation and inquiry during the week of June 25 to July 1 at Purdue.

Who can say what will happen when women from Hong Kong, Ethiopia, Thailand, New Zealand, Yugoslavia, the United States, and other countries begin to demonstrate what it really means to live as reconcilers in a world of alienation? Who can say what will happen when women, arriving at new insights about Christian discipleship, decide to *do* something about it?



IT CAME TO PASS that a woman of the city was sent as a delegate to the National Meeting. And on her return, her friends crowded about her and said, tell us, we pray you, of the meeting.

And she said, never have I seen so many women together in one place. She said also, I took fifteen rolls of film and I will show them all to you. So they watched, and saw excellent shots of the campus, and of other delegates, and of visitors from other lands, for she was a good photographer. When it was done the women were wearied, for she said only before each picture "this is . . .", and "this is . . .", whereas they had hoped for an illustrated story of the meeting.

But the women were still eager, because some of them had longed to go and there was not room for them, and many at home had been in prayer for the meeting. So they said again, tell us about the meeting. And she said, it was wonderful! The dormitories were comfortable, and the food was good, albeit we had to stand in line to be fed.

Now tell us about the meeting, said the women. And she said, the Music Hall is wonderful! The worship services were wonderful, and the speakers were wonderful, and I enjoyed the play, and I talked with women from all over the world.

Now tell us about the meeting, said the women. And she said, angrily, I have told you. And they went away sorrowful, because they could learn nothing about the meeting.

In that same city was another woman who had gone to the meeting, and in like manner, on her return her friends said, tell us about the meeting.

So she sat down with them, and spoke of those things which had moved and lifted her as she listened to the speakers and as she worshipped. And she spoke further of what she had learned as she talked with women of the Church in other lands, fellow-servants of Christ with her. Then she said, cannot our association lay hold upon some piece of work for the Kingdom? explaining to them what might be done by dedicated women in the name of the Church, as she had heard in the meeting. For, she said, what does it profit United Presbyterian Women to hold this great meeting if nothing happens thereafter? And all who heard her were moved to action.

Which woman, think you, was really a part of the National Meeting?

